

ALBERTA HISTORICAL REVIEW



SPRING
1959

RANCHING NEAR CALGARY, ca. 1900
(See Inside Cover)

- Mormon Trek to Canada
- N.W.M.P. Buffalo Hunt
- Iroquois in Alberta
- Hon. Irene Parlby
- Aberhart

Alberta Historical Review

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Cover illustration: Southern Alberta's associations with the ranching industry are well known to all. The huge spreads came up to the very limits of "cowtown" Calgary. The cover scene was taken at R. G. Robinson's ranch on the Elbow River, well within the present limits of Calgary. The mares and colts in this picture were part of Robinson's valuable herd.

—Photo courtesy Public Archives of Canada, Ottawa.

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The Honourable Irene Parlby

By
UNA MacLEAN

Alberta's foremost feminine politician, the Hon. Irene Parlby, is still, at the age of ninety-one, vitally interested in the welfare of her fellow man. From the quiet of her "Dartmoor Ranch" home at Alix, she is a keen observer of the provincial, national and international scene. As she once remarked, "It is quite an experience to have lived long enough to see the reigns of six British sovereigns and the tremendous changes that have taken place since 1868."

Born in London, England, on January 9th, 1868, she was the daughter of Colonel E. L. Marryat and Elizabeth Lynch Marryat of County Mayo, Ireland. Her father was a civil engineer with the East India Company and the eight Parlby children spent part of their childhood in India before their father retired and returned to England to become an official of the Bengal Northwestern Railway and the Delta Light Railway. The Parlby home in Alix contains many beautiful souvenirs of India and Mrs. Parlby has many happy memories of the time spent there, mostly in the Punjab and the mountain resort of Muree in the Himalyas which furnished relief from the hot Indian summers.

Returning to England, the family lived at Lympsfield in Surrey where the girls were educated by governesses. Irene was sixteen when the family returned and although life was pleasant in Surrey she began to feel restless. She had a lively mind and her father's keen interest in public affairs was a great influence in her life and her thinking.

Since reading "Settlers in Canada" by her great-uncle, Col. Marryat, young Irene had wanted to visit Canada and the opportunity came in 1896 when she was invited to visit friends from Canada. With her hosts, the Charles Westheads, she left England in May for the long journey to their ranch home near Buffalo Lake in the North-West Territories. They crossed in 13 days, spent a few days in Quebec and came on to Calgary where a few days' wait was necessary for the bi-weekly C & E Railway to Edmonton.

Miss MacLean is well known in Alberta for her interest in women's work, particularly in the political field. As researcher for the Glenbow Foundation, she has assisted in gathering the history of east central Alberta. She is also President of the Alberta Liberal Women's Association and first vice-president of the Canadian Federation of Business and Professional Women's Clubs. This paper was given at the first meeting of the Society in Calgary, Oct. 3, 1958.



Mrs. Parlby is seen here in a photograph taken in about 1917, when she was president of the United Farm Women of Alberta.

The trip to Lacombe was a long one over a rough road bed, but it was made more pleasant by the invitation of Lt.-Gov. Charles Mackintosh to join him in his private car. They disembarked at Lacombe and an exciting, if harrowing, 28-mile trip by democrat followed. There was always the danger of upsetting in the "seemingly bottomless mud" and young Irene did not know what to make of the situation when they came to a creek to find only the top poles of the bridge showing. A successful crossing was effected however, and the party was

soon home. The baggage wagon was driven by Jim Gadsby, after whom the town of Gadsby was named. A new life began for Irene on the Westhead ranch and she was soon engaged in learning the domestic skills and accomplishments necessary to life on the frontier.

Among the few neighbors in the area were the Parlby brothers who had originally taken up ranching in the Ponoka district. The youngest of the brothers had come from England to Ontario in 1886 and then to Ponoka. He persuaded his brother Walter, who had spent the previous three years tea planting in the Assam, to come to Canada in 1890. While he did not particularly like Canada at first, he was persuaded to stay an extra two weeks and spent the rest of his life here.

Most of the early settlers preferred to locate adjacent to railway lines but the Parlby brothers felt that the settlement which would follow the railway would interfere with their ranching and they therefore set off on horseback to locate new lands to the east. They established the first homestead east of Lacombe on the shore of a lake surrounded by extensive hay flats.

The Parlby brothers were sons of the Rev. John H. Parlby and were part of the landed gentry of England. Walter was a very learned man and held a Master of Arts degree from Oxford. He read the Greek scriptures every day and the classics at every opportunity.

It was natural that the young couple should be attracted and by early fall they were engaged to be married. On March 15, 1897, Walter Parlby and Irene Marryat were united in marriage at the Westhead ranch by Bishop Pinkham of Calgary.

The Parlby brothers were engaged chiefly in cattle raising and horse breeding and the usual discouragements attendant on farming or ranching—stock diseases, early frosts, hail and fire, were always threats.

There were few neighbors but those who were there were of similar background and interest and they maintained many of their old country ways. A delightful diary in possession of Mrs. Parlby and written by her cousin, paints a pleasant picture of dances, house

parties and fox hunting, with coyotes taking the place of the fox.

It was a young man's country and made for men and women with conviction in its future. Mrs. Parlby sums up the feeling of living in a new land extremely well. She says, "First of all, I think, came the exhilarating feeling of living where the world was really young, where there were no people crowding in on you with their miserable, silly little conventions, and pettinesses and prejudices and all the other barnacles people grow when they congregate together in a community. The freshness, the spaciousness, the extraordinary quietness of an unpeopled land, the absence of all complications, stresses, worries and what not of such a life. I feel so sorry for the late comers who had not that experience."

The Parlby brothers' first son, Humphrey, was born on a visit home to London in 1899. The Marryats later came to Canada and lived at Alix where they exerted a great cultural influence on the community.

Homesteaders, using the old Buffalo Lake trail, still partially in use, past the "Dartmoor Ranch," began to occupy the land and ranching in the area declined somewhat. The CPR line was built east of Lacombe and the town of Alix came into being. With the influx of the homesteaders, life took on a more settled air and led to new interests and responsibilities. As Mrs. Parlby later said, "Cultivation of the land must be followed by cultivation of a worthy social and economic system of living."

The Parlby brothers helped build St. Monica's Mission Church in Lamerton (now Mirror) in 1895 and helped establish the St. Pancras church at Alix in 1910. In 1905 the new province of Alberta was inaugurated and the young couple went to Edmonton for the ceremonies. Mrs. Parlby heard Lord Grey and Sir Wilfrid Laurier deliver addresses without thinking that one day she would play a prominent part in administering the affairs of the new province.

As the residents of the new province gained the right to administer their own affairs, they began too, to take an interest in forming organizations which would promote their welfare. The Canadian Society of Equity was formed and the following year the Alberta Farmers'

Association. Mrs. Parlby describes the beginnings of the new farm movement thusly: "As settlement increased . . . a new spirit crept over the land. The old careless freedom departed. Men grew suspicious, less friendly, and there were murmurs of exploitation, and of rank injustices to the farmers. Underground rumblings of discontent were heard, and then outspoken words, and spasmodic attempts at organization in different and more-or-less isolated parts of the Province of Alberta. Small and rather vague beginnings of organization, but the erstwhile, incoherent ideas gave way to more definite plans, and so began the organization of that powerful group . . . the United Farmers of Alberta."

The new group was interested in economics and politics where farm interests were concerned. In the federal field they agitated for tariff reduction, a Canada Grain Act, and financial aid for livestock marketing and in the provincial arena they wanted increased rural credit, hail insurance and a co-operative elevator company.

The new movement won enthusiastic support from the Parllys and Walter Parlby was the first President of the Alix local. An Auxiliary to the UFA was formed and the Countrywomen's Club at Alix, which Mrs. Parlby had helped organize in 1913, became Local Number One and has remained so to the present day. In 1916 Mrs. Parlby was named as a delegate to the UFA Convention in Calgary and delivered a paper on "Women's Place in the Nation." Later in the week she was elected President of the Provincial Auxiliary. She believed, however, that the organization should have full status and set herself the task of changing it from an auxiliary to an organization in its own right. She was successful in this and the organization was renamed the United Farm Women of Alberta. Its aims were educational and social and it hoped to increase and broaden the knowledge of farm women as well as to meet the need for social contact among women in the isolated farm communities. In addition to co-operating with the UFA on matters affecting the welfare of rural Albertans, the UFWA played a prominent part in establishing municipal hospitals, in the appointment of public health nurses, improvement in child welfare legislation



Mr. and Mrs. Walter Parlby, as photographed during a visit to England in 1910.

and in revision of the curriculum of the Department of Education. It also helped establish the Junior Farm Movement and assisted with school fairs and community clubs.

Presidency of the UFWA led Mrs. Parlby to other fields of work and in 1918 she attended a Dominion Conference of Women in Ottawa at the invitation of the Prime Minister to further war work. She also advised on problems concerning immigration of women. She served on the Board of Governors of the University of Alberta and held official positions in the Alberta Red Cross Society and on the Canadian Council of Agriculture. In 1920, at the end of four years as President of the UFWA she felt that, with the organization acknowledged as an integral part of the UFA, it would be permissible, without shirking, to return to the quiet life of home and garden, and she resigned as President. This had been her first introduction into a life other than the sheltered one she had always known. It did much to bring out her latent abilities. She had a fine gift for writing, speaking, for leadership and organization and the experience gave her the opportunity of contributing to the development of the province she had come to love dearly.

With the passage of The Canada Grain Act, largely as a result of organized farm pressure, the value of organized political activity became apparent to the new farm body and the 1919 UFA convention in Calgary passed a resolution favoring political action at the federal level. Agrarian discontent was rife following the First Great War as the great farm problem, then as now, of rising costs of production out of proportion to the rise in farm income, made it increasingly difficult to make an adequate livelihood. This discontent gave strength to the feeling of direct political participation. Some opposed this action believing the strength of the farmers lay in organized co-operation through which economic reform might be more quickly achieved. However, in 1916, in Swift Current the "Non-Partisan League" was formed and moved quickly into Alberta. They favored public ownership of essential agricultural services such as elevators and agricultural processing industries. The League fielded two candidates in the 1917 election, and Mrs. L. C. McKinney of Claresholm and James Weir of Nanton, were both successful.

Rural indebtedness increased at the end of the war and so did farm restlessness. The UFA however, did not yet move to take direct political action in the provincial field. A working understanding existed with the Liberal administration and laws had been passed in 1913 setting up the Alberta Co-operative Elevator Company. The initiative and the referendum, prominent among farm demands, were permitted. A Hail Insurance Bill was passed in 1915 and in 1916 female suffrage was established. From 1917 to 1919 measures were passed to allow the formation of rural credit societies to handle short term loans. A Health Department was also formed.

Following the 1919 decision to enter federal politics, organization began in the federal constituencies and of the 12 organizations formed that summer, nine named women as vice-presidents, among them Mrs. Parlby. At that time she said "If our political movement is to be a success we must hold our ideals high. We must eliminate self interest and put in its place self sacrifice. We must eliminate the place seekers, office

hunters and grafters within our own ranks and be satisfied only with the best."

The political test was to come in 1919 in a Cochrane by-election where for the first time, the UFA opposed and defeated the Liberals. A great deal of publicity about farm unrest was attendant on the victory, but it was another two years before a UFA convention voted in favor of political action provincially. A Federal by-election was being held that summer in Medicine Hat and Robert Gardiner, later to become famous as one of the "Ginger Group," was nominated. He defeated his Conservative opponent but before the election was over, Premier Stewart set a provincial election for July 11th. The UFA quickly organized, nominated in 48 of the 61 ridings and to its great surprise, elected 39.

Mrs. Parlby was asked to stand in Lacombe and won the nomination at the UFA convention. The campaign was a hard fought contest and seems to have been conducted on a personal as well as political basis. She was opposed chiefly on the grounds that, as a woman, inexperienced in politics, she was unfit to legislate. Campaigning, particularly in a rural riding, is a rigorous business and one which fully taxes both mental and physical reserves. Mrs. Parlby was successful however and though opposed in the two succeeding elections had no difficulty in winning either. Her success speaks highly of the achievements she had already accomplished and the recognition she had won for her previous work.

The Cabinet of the new premier, Herbert Greenfield, included Mrs. Irene Parlby as Minister Without Portfolio. Her new duties were carried on in the same matter of fact way, with the same sense of duty and public responsibility which had characterized her previous work. She showed calm, balanced judgment, a well informed mind and a liberal humanitarian attitude and her value in the Cabinet increased with experience.

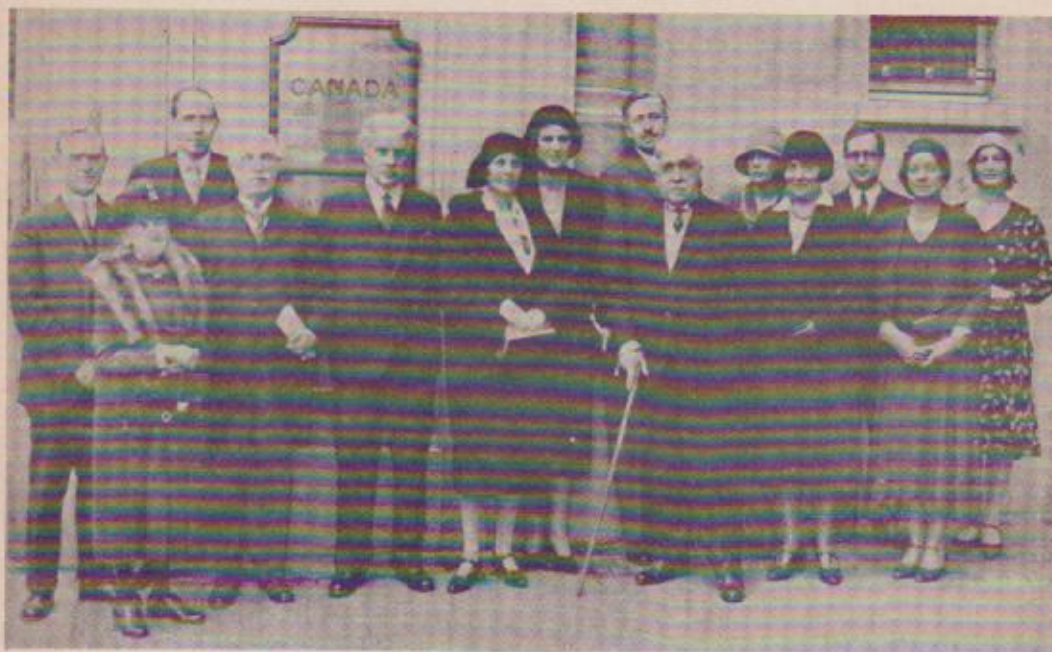
This was a difficult time in which to govern. Economic conditions were extreme, prices went down sharply in 1921 and unemployment increased. Depressed economic activity marked the period from 1925 to 1930 when the great

depression struck. The economies the government was forced to adopt disappointed many farm residents. Nevertheless the government passed much worthwhile legislation, notably the Debt Adjustment Act, The Natural Resources Act, The Wheat Pool Act, Public Highways Act and a number of Health and Welfare measures. The latter legislation had been, and continued to be, a prime concern of the Hon. Mrs. Parlby. She supported a great number of acts, including The Child Welfare Act, The Official Guardian Act, The Alimony Orders Enforcement Act, The Domestic Relations Act, and The Maintenance Orders Act. She sponsored the Children of Unmarried Parents Act. In all, 18 acts affecting the welfare of women and children were passed by the UFA government. This speaks highly of the consistent advocacy of such measures by Mrs. Parlby, both in and out of government.

Additional duties to those of her Cabinet post were undertaken and in

1924 The Hon. Mrs. Parlby attended a conference of the International Council of Women in Washington. In 1928 she made a study of co-operatives and of educational methods in the Folk Schools of Sweden and Denmark. The study of co-operatives intensified her earlier interest and she lectured widely on the subject on her return to Canada. Her report and her speeches gave impetus to the formation of co-operatives in Alberta.

About this time the "Persons" case was coming into prominence and The Hon. Mrs. Parlby was a participant. She, together with Judge Emily Murphy, Mrs. L. C. McKinney, Mrs. Nellie McClung, and Mrs. Henrietta Edwards, petitioned the Government of Canada for a ruling as to whether the word "persons" in Section 24 of the BNA Act included both men and women. The section dealt with appointments to the Senate of Canada. In April, 1928, The Supreme Court of Canada ruled that women were not eligible for appointment to the Senate,



One of the highlights of Hon. Mrs. Parlby's career was her appointment in 1930 as a Canadian delegate to the Assembly of the League of Nations. She is seen here (6th from left) beside Sir Robert Borden in Geneva. Others in the group, left to right are S. Riddell, Madame and Senator Chapais, Norman Robertson (in back), Mrs. Vanier, unknown, Dr. Roy, unknown, Mrs. Riddell, unknown, Miss Bridgeman and Miss Andrews.

in effect that they were not, legally, persons. The ruling was appealed by the five women to the Privy Council in England which ruled contrary to the decision of the Supreme Court of Canada. They found that women were "eligible to be summoned and may become members of the Senate of Canada." Thus the action, initiated by Judge Murphy, made legal history in Canada.

In 1930 The Hon. Mrs. Parlby was appointed by the Rt. Hon R. B. Bennett as a Canadian delegate to the Assembly of the League of Nations meeting in Geneva, Switzerland. On her return from the continent Mrs. Parlby became seriously ill and had to be carried from the ship in Montreal where she spent several weeks in hospital. She was advised by her doctors to give up public life but was persuaded to stay in the government until the following legislature. She was not able to be present at the 1931 session but returned to work the following year. She knew that she could not campaign again and in 1934 made known her decision to her constituency. At that time the Edmonton Journal said of her: "She had a heavy burden to shoulder. She was expected to watch all legislative and administrative development closely with a view to safe-guarding the particular interests of her sex. This she did faithfully, and the measures she herself introduced have had a large influence. She has set a high standard in every way for Canadian women engaging in political careers to follow. It must mean a great deal to have had a pioneer in this field of the character of Mrs. Parlby."

She remained as Minister Without Portfolio until the 1935 campaign in which she helped where she could. Eco-

nomic distress was widespread in the nation at that time, the electorate had grown weary of want, and, as they are wont to do now and then, they turned the government out. Not a single government member was returned, marking the end of the UFA in the political arena.

The Hon. Mrs. Parlby rested at home, surrounded by her family, content in the hope that she had made a worthwhile contribution to the public life of the nation. She continued to write and did a number of broadcasts for the Canadian Broadcasting Corporation. With the exception of one political broadcast in 1940 in support of the Independents, she has not since campaigned actively.

In May, 1935, the University of Alberta conferred the Honourary Degree of Doctor of Laws on her. In his presentation of the degree, President Wallace said: "In shaping the policies of one of the great social movements among women in our country, Mary Irene Parlby has played a leading part. As second president of the United Farm Women of Alberta, she stressed the importance of education as the fundamental basis on which the social and political structures must be laid. As a member of the government, her concern has been with social legislation which might achieve a more equitable distribution of the burdens of life. As the representative of the women of Canada at the Assembly of the League of Nations, she gave of her great abilities in the cause of peace among nations, a cause of which her name has become known throughout our land."

She was thus recognized, and will be remembered, as one who has won with distinction, the honor and esteem of the province which she has so signally served.

SEARCH FOR OIL

The machinery to develop the petroleum springs near Calgary was shipped from Bradford yesterday, accompanied by H. E. Smith of that place and experienced drillers, who will proceed at once to open up the property. The outfit is said to be the most elaborate one ever sent from Bradford. The Winnipeg and North-West Petroleum Company of Minneapolis which owns the property and is conducting the operations has just tested the latest received samples from the property and find them to be very fine specimens.

—Saskatchewan Herald, Jan. 30, 1885.

Mormon Trek to Canada

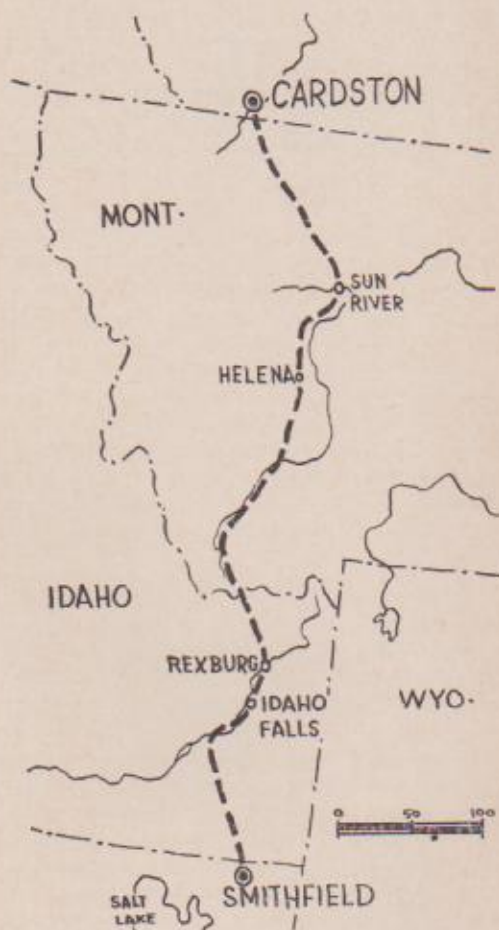
By
JOSIAH AUSTIN HAMMER

(Editor's Note: Mr. Hammer was born in Uintah, Utah, of Mormon parents in 1855. When he was eleven, he moved to Smithfield where he spent his boyhood days "hunting, fishing and herding cows and doing work on the farms." In 1877, he married Elizabeth Isabell Thompson and began farming in the Smithfield area. In 1885 he took a second wife, Emily Smith, which was permissible under Mormon teachings of the period. However, when United States law officers began harassing polygamous families, Mr. Hammer decided to join the small group of Mormons under Charles Ora Card who were going to establish a colony in southern Alberta. It is here that Mr. Hammer's narrative begins.)

In 1887, the U.S. deputy marshals were raiding the whole Utah country for polygamists, so we decided to leave for Canada. On March 29th we left Smithfield with a four-horse team, one extra horse and a saddle pony. E. R. Miles was with us with a two-horse team and also a young man by the name of John Merrill. When we got to Portneuf Canyon the people told us that the Indians would steal our horses if we did not hold on them. When we got to Ross Fork, we had to camp right with the Indians. We unhitched our teams and fed them some grain. A great many Indians gathered around our camp as we were on the Fort Hall reservation. I inquired for the chief and told him we were travelling through the country and would like to camp where we were and we would also like to turn our horses with his at night so they would be safe. The chief said we were welcome to camp there. They drove our horses with theirs and an Indian drove them all into the hills and brought them back next morning. We stopped there two days and then moved on.

We went up to Sand Creek, five or six miles northeast of Eagle Rock, now known as Idaho Falls. We stayed a week with my cousin Rufus Norton. He had just settled there on a homestead.

We moved on to the ford on South Snake River. The river looked too wide and deep for us, however we had to cross it. While we were talking over a plan, a man on horseback appeared on the other side. We beckoned him over and he led us in a quarter circle above some rapids and above us was very deep water. The water just touched the wagon



The route taken by the first Mormon pioneers from Utah passed through Idaho and Montana. They crossed mountains, foothills and prairies on their northward trek to Alberta in 1887.

box all the way across and we were glad when we got to the other bank. We paid the man well for his trouble.

This article is from the autobiography of Mr. Hammer in the Glenbow Foundation Archives, Calgary.

We got to the small town of Rexburg that night. The houses were all built of logs and there was one store, a blacksmith shop, a meeting house, a school house and a saloon. Alonzo Raymond and Issac Clegg lived there. They were relatives of ours.

The snow was so deep in Pleasant Valley that we stayed in Rexburg two weeks. When we left Rexburg we went down to the North Fork of the Snake River. We found it very high and muddy and spent some time hunting a ford. The water ran into our wagons but we got over all right and camped on the north side of the river.

We started early next morning and stopped for dinner among the sand hills with no water. We reached Camas Creek after dark with a tired and thirsty lot of horses. We continued our travels next day. We saw many sage hens so I got out my shotgun and secured enough meat to last us several days.

When we arrived in Beaver Canyon we found the snow still too deep to cross the range so we stopped there three days. Finally some men went on horseback and found a way over the mountains by keeping on the ridges. Going down the mountain on the north slope into Pleasant Valley, the front end gate of my wagon bed pushed the snow to the neck yoke of the wheel horses. I had four large horses that were fat and grain fed and no road seemed to be too hard for them.

We camped for noon in Pleasant Valley, made a fire and prepared some dinner. We fed the horses grain as the snow was too deep to turn them out. In the afternoon we pulled up a big hill and went a few miles out of the snow into the mud. The next day we spent a good part of the time digging the wagons out of the mud. We camped that night at Pine Buttes. The next day we made it down into the Red Rock Canyon a few miles and camped. The next several days we travelled down Red Rock Canyon and Rhines Canyon to Dillon, Montana, and camped on the river north of town for several days. In the meantime E. R. Miles, John Merrill and I got a job on a canal to widen it. This was eight miles south of Dillon.

In Dillon I saw Johannes Anderson and Thomas R. Leavitt who were on their

way to Canada with their families. They had some cattle and loose horses. E. R. Miles, John Merrill, my wife Lizzie and I moved out to the canal while working there.

John Buxton's railroad outfit came along and my uncle, Richard Thorn, and my wife Emily were with them. She was going to cook for the hands. I was sick at that time and not able to work. They had to go on and catch up with the outfit by night.

In a few days a company of immigrants came along which we were to accompany to Canada. They were George L. Farrel and wife Lizzie, John A. Woolf and wife Mary and six children, Charles Ora Card, his wife Zina and their son Joseph Card and Zina's son Sterling Williams, and Henry Matkins and some other boys. They had a drove of cattle and we had some cows with them. We decided that we should remain and finish our contract on the canal, then push on and catch up to them as they were driving cattle and going very slow.

We finished our job, got our money which we needed, then pushed on at the rate of thirty or forty miles a day. We went down through the Beaverhead Valley to Whitehall and Twin Bridges then over the divide to Boulder Valley. We passed through the town of Boulder and on up the valley and over the timbered divide in the mountains, down through Jefferson Canyon and on to Helena, Montana. Then through the valley and on down through the Billy John and Prickley Pear Canyons to Wolf Creek. Then we went over the Black Dugway to Dearborne.

We enquired of a man passing on his way south if he had seen five covered wagons and a bunch of loose cattle and horses. He said they were camped about four miles ahead on Flat Creek. They had travelled along slowly on account of the cattle. They milked in churns or large bottles and set them in the wagon. The shaking of the wagon as they travelled along would churn the milk. When they camped at night the women would take the butter up and thus we would have butter to eat and buttermilk for hot cakes.

We joined the main party and crossed Sun River at Sun River town and then across the prairie thirty miles to Choteau,

a half-breed town with some white people. We travelled on through unsettled country to a spring called Next Water. We were close to the Peigan Indian Reserve and in Indian country. By now it was May, 1887.

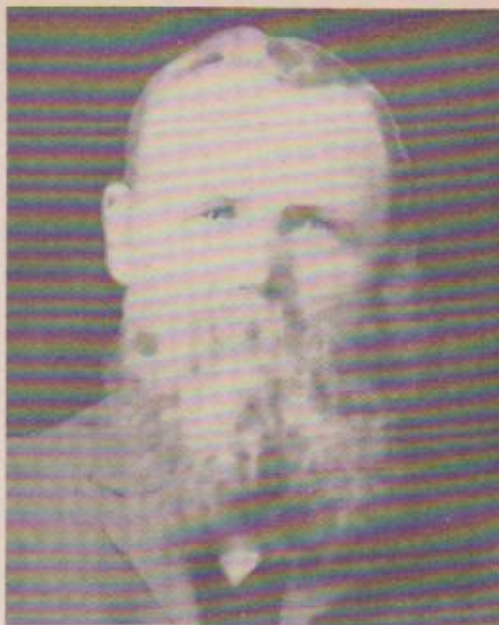
We decided to herd our horses and cattle at night from there on because we were afraid the Indians might not be friendly. I, being the youngest married man in the company, herded the first night.

I took my saddle horse and gun and went out into a very dark night. Our cattle were mostly lying down. The grass was good and they were full. I rounded up the horses and put them on the flat above the camp. I then went a short distance away and got off my horse and held the bridle reins in one hand and let him eat. Everything was quiet and peaceful until sometime after midnight I heard a horse snort. I gathered up the reins and got into the saddle in double quick time. It was none too soon for the horses had stampeded and were coming directly towards me. I rode with the horses for some distance. I kept calling to them until they stopped and then I rode around them quietly and drove them back. I never did know what frightened them. When daylight came I drove into camp.

Needless to say I laid down in the wagon and slept a good part of the day as we went through Dupuyer, a little breed village on the Birch Creek which was the south line of the Peigan Reservation. Then we moved on to the Agency on Badger Creek. We had a talk with the agent about crossing the reservation. We found that the winter before (1886-1887) had been a very hard one. There were 8,000 hides racked up at the agency and the agent said that they didn't get half of the cattle skinned that died.

Fearing the rivers ahead of us would be too high to ford, we bought lumber from the agent for a boat. We built the boat that afternoon and moved on to the Two Medicine River and camped early.

The Indians gathered around us by the hundreds out of curiosity. They had never seen so many white topped wagons. We hadn't been camped very long when an Indian policeman rode into camp and handed President Card a



Josiah A. Hammer

paper from the agent. The note said an Indian claimed a white pony owned by John A. Woolf and we would have to bring him back to the agency. Three of us took the horse and went back.

We found a great many Indians there. The agent asked the complaining Indian if that pony was his. He said "Yes." He asked him how long ago he had lost his horse. The Indian said he had lost the horse several years ago. Then the agent asked how he could identify his horse and the Indian replied: "by the black spots on his legs." J. A. Woolf said: "I can take the black spots off." It was tar from the wagon wheel which one of the little boys had put on with a stick. He took out his pocket knife and scraped the tar off. Then the agent said to the Indian: "that is not your horse. You have never seen that horse before." The agent asked another Indian how long he had known this Indian and he answered "Ten years." The agent said: "Do you know him to be truthful?" He answered: "I never knew him to tell the truth." The agent cautioned us to keep the horse close or the Indian might steal him. When we got back to camp it was nearly dark. An old Indian named Pete was there; he could talk English and Brother Card knew him. He told us that the Indian that claimed the horse would shoot some of our horses or cattle

if we didn't watch them. The Indian sat on his horse just a little way from our camp. Brother Card told us to get our guns and let them know we were not afraid of them. I had two guns and a pistol. I reached in the wagon and got a large shotgun and loaded it with buckshot. Then I took my Winchester out and filled the magazine with cartridges and set them down by the wagon wheel. I got out my pistol and buckled a belt of cartridges around me. The Indians all stood around and watched. Brother Card told Pete to tell the others that I was going to night herd the stock and if there was an Indian seen after dark he would be shot. Pete called to the Indians on the hill and told them to go home and stay until next morning. In five minutes there was not an Indian in sight.

I rode the white horse that night with my guns across my lap. One of the other men herded with me that night but no Indians showed up.

Next morning we started down the Two Medicine River which was very high and full of mud and trees going down the river. We hired old Pete to find a ford and pilot us across. We had to wind around the river to keep on gravel bars for about quarter of a mile. On going into the stream it was so deep that the water ran over the front end-gate of the wagon. We doubled teams to make the crossing more safe. In about an hour we got the wagons and the stock over safely.

We went on for about eighteen miles and camped by a lake. President Card was a little uneasy about the boys coming with the cattle so he decided to go back and meet them. He told me to take my gun and keep my eyes open. We didn't know what the Indians might do. The country was a rolling prairie and as I was riding up a wide coulee and making a turn around a hill, I saw two Indians coming down the road a little way ahead of me. I tied a knot in my bridle reins and hung them over the horn of my saddle and pumped a cartridge in the barrel of my gun and laid it across my saddle in front of me, with my hand on the trigger. As I approached the Indians, my horse shied to one side of the road. As I got close one of them said, "Hello" and I answered, "Hello." They stopped and seemed friendly so I

asked them if they had seen two boys driving cattle. They said "Yes" and they were coming all right. So I rode on a few miles further and met the boys and we proceeded on into camp.

The next day we continued our journey until we came to the Cut Bank River and camped there. The river was very high and over its banks. After dinner was over Brother Card asked me to take my best horse and try to find a ford. The first place I tried, my horse dropped into a hole and wet me to my neck but I continued trying until I found a place where we could cross. The water was up to the wagon box. We had to go into the river downstream, then turn in the centre of the river and keep on the gravel bar and go up stream. The turn was so short that in making it with my four-horse team, the leaders got off the bar into swimming water and pulled the wagon into deep water. But we got through onto the bank with the water running in streams out of the wagon box. When we camped that night we had to unload our wagon and spread our things out to dry.

When we nooned at Milk River, Brother Card informed us that in a few miles farther we would be at the International Boundary line and that we would be in Canada, the land of liberty and the home of the free.

This is a very rough, hilly country. I was driving cattle that afternoon. The teams were ahead of us. As we were winding through the hills we heard loud yelling ahead. We left the cattle and rode as fast as our horses could run. We came over right on to the outfits. Brother Card was standing on a pile of rocks which marked the boundary line and his bald head glistened in the sun. This was June 1st, 1887.

The whole company shouted three cheers for Canada. When the demonstration was over we went back and gathered the cattle and started on. We did not see any more of the company until we reached Willow Creek where we found them camped. Some men camped with us that night and said it was impossible to cross the St. Mary River at any point because it was so high. The next day, June 2, being the first Thursday in the month, was fast day throughout the Church. We laid

over that day, fasted and held meeting. We asked the Lord to open the way for us that we could go to our destination. That afternoon we built a boat out of the lumber we got at the Peigan Agency. The night was very cold. It rained and snowed and then froze ice. It was my turn to herd the stock. We had a little sheet iron stove in our tent and buffalo chips for fuel so my wife sat up and kept the fire going. John A. Woolf herded with me that night. The cattle wanted to go with the storm so we had to keep toward camp. We would take turns going to the tent and getting warm.

The next morning we started again and came to St. Mary River. The North-West Mounted Police came over and said the water had gone down about two feet on account of the cold and snow in the mountains. He thought we could cross by keeping on the gravel bars. Brother Card had one wagon with springs under the boys which raised it up higher than the ordinary box. I put my lead team in front of his team on this wagon and loaded it with women and children. The other teams doubled up also and then we started across with Brother Card and the police leading the way on horses. By going down stream on the gravel bar we came out way below from where we started. Then we had to go back to get the wagons that were left, riding our horses and carrying our double trees. Brother Card cautioned us several times to keep up on the gravel bar and not get too low down or we would get in deep water. However Fritz Priest who had Brother Card's team got below the bar and the horses had to swim out. We got all the wagons and cattle across and camped for dinner.

At 1 p.m. it began to rain. We hitched up the teams and started on the big hill. It was slippery and we had some difficulties getting up the hill. Henry Matkin, a boy of thirteen, and I drove the stock that afternoon. We got into camp at Lee's Creek somewhat later than the wagons. This was our destination. There were seven wagons—two of C.O. Card's, two of John A. Woolf's, one of Lionel Farrell's, one of E. R. Miles' and one of J. A. Hammer's. We had twenty-three head of horses and about forty head of cattle.

We turned all our stock loose that night thinking now we had arrived

home and they would not need herding. The next morning there was eight inches of snow. When the sun came out the green grass was sticking out of the snow. Brother Card came out of his tent and my wife said "Brother Card, is this the kind of place you brought us to?" He answered, "Yes, isn't it beautiful? Did you ever see anything like it before?" She replied, "I certainly never had."

Samuel Matkin, Mark Priest, Andrew A. Allen, Robert Daines, J. E. Layne Thomas R. Leavitt and Johannes Anderson were already there having preceded us a few days.

Our stock was all gone and we were left afoot, but we got some horses from Sam Matkin and others and started out to find them. It was five days before we got them all as they had been driven by the storm. We found some several miles up Lee's Creek, some on the St. Mary River and the others scattered through the hills.

It rained most of the time until June 15th. Then it cleared and on the 17th we began plowing to put in some grain and gardens.

It was Friday, June 3rd, that we had arrived at Lee's Creek. On Sunday, the 5th, my wife's 29th birthday, we held a meeting in our tent. The first community work we did was to build a large corral to hold our cattle and horses. We then built a bowery large enough to hold the forty-one souls that were in camp. On Sunday, June 12th, we organized the Sunday School with Jonathan E. Layne as the superintendent. In the afternoon we had sacrament meeting. We had spring seats, grub boxes and sacks of grain for seats. It was a very good meeting. John E. Layne arose and talked a few minutes and then said: "I feel the prophecy on me and I prophecy in the name of Jesus Christ that there will be a temple built here in this land." To me that was the farthest thing from my mind for I did not expect any of us would be here in three years, thinking that when the storm blew over we would all go back home again.

It rained most of the time up to June 15th and on the 17th we began to plow up some land and put in gardens. E. R. Miles and I doubled teams and broke up a strip of land on the bench, west of the creek under the slope of the hill

and planted it to oats and turnips which grew and made good crops. The other men of the camp broke all the land under the hill next to the creek and put it into wheat, oats, and potatoes. The oats ripened and made a good crop. The potatoes made a fairly good crop but the wheat was frozen on September 17th.

After the seeding was done some of us with five teams, started west toward the mountains, with E. N. Barker as guide. We were looking for timber to build houses and barns. It was a fine morning when we left but before night it began raining and rained for three days. We got home the third night with six house logs each and all were wet to the skin. When the weather cleared up a company of us went back for timber. We built some small bridges and a road into the timber and took out logs for houses until all of us had places of shelter.

In the meantime, we were all looking around for land to locate on. Several of us wanted the same piece of land so we built a home surveying outfit. We found a mound with a hewed square post in it. Thinking it was a section corner we began there and surveyed four sections and then cut them up into quarter sections. President Card thought the fairest way would be to draw for the land and we all agreed. So President Card numbered the quarter sections from one to ten and put the papers in a hat and each person drew a number. I drew the S.E. $\frac{1}{4}$ of Section 10, Township 3, Range 25. Later the government sent J. S. Dennis, an engineer, with a company and surveyed a portion of the country. We found our survey was not

quite right as we had started from a post on the south boundary of the Blood Indian Reserve. My lines had to be moved 32 rods north and 55 rods west.

In July, 1887, we voted where to build the town. We then took a contract to build some corrals, a barn and a house at the Fish Creek Ranch for the Cochrane Ranch Co. Fish Creek Ranch was located at the mouth of Fish Creek on the north side of the Belly River, 20 miles west of Cardston. We cut all the timber and did the building and returned home the fore part of September.

It was about July 1st when we made our first trip to Lethbridge. We forded the St. Mary at the Percy Ash ranch and went across the prairie to Lumpy Butte (now Woolford), then down Strawberry Creek (later Spring Coulee). We had no track to follow so we just travelled in a north-easterly direction all day. At night we camped somewhere on the Pot Hole River. We started early in the morning and struck a trail thinking it led to Lethbridge. We followed and it brought us to Whoop-Up, at the intersection of the St. Mary and Belly Rivers. Then we followed the river until we came to a big coulee which we followed for several miles. After finding a crossing we went on to Lethbridge and camped by a lake north of town. Next day we fixed up our customs entries, did some shopping at the Hudson's Bay

C. O. Card's house, built when the Mormons reached southern Alberta in 1887, was one of the first buildings in the new town of Cardston. In the photo, taken in 1889, are Stirling Williams, Zina Y. Card with baby Zina, J. Y. Card, Josiah A. Hammer, John A. Woolf (both on veranda in shadows), Lee Shaw, and Hugh W. Dugall.



store and next morning we started back. It took us two days to get home.

By September we were all working on our houses. Thomas R. Leavitt was the first to move into his house although there were several more nearing completion. On September 26th E. R. Miles and I dug some potatoes and other vegetables and loaded our wagons. Next morning we started back to Utah. President Card had called my wife to go to Salt Lake City to study obstetrics and to return the next summer prepared to wait upon the sick.

On September 28th we met a company of emigrants going to Lee's Creek. In the company was Henry L. Hinman, Morgan Hinman and family, Lewis Hinman, Jonathan E. Layne and family, Robert Daines and family and George L. Farrell. Daines and Layne had gone back on the road to meet their families and were returning with them. E. R. Miles and wife Janet, and myself and wife Elizabeth, and John Merrill, traveled on south until we reached Boulder City, Montana. Here railroad construction was going on and we obtained work.

The next day I took my wife Elizabeth and Janet Miles to Butte City and put them on the train for Smithfield, Utah. I remained in Butte two nights and a day until my wife Emily came from Smithfield. We then went to Boulder where we worked on the railroad until late in November with Emily doing the cooking. Then we left the camp and arrived in Smithfield two weeks later. From there I took one team and started south with James A. Smith. At Hooper, Weber County, I picked up my cousin, Joseph Hammer, and the three of us went as far as Richfield in Sevier County where my sister Adelaide Hunt lived. We stayed two days and then started back with my sister's three children, Richard 16, Elizabeth Brown 14, and Annie Brown 12. We arrived in Salt Lake City on Christmas Eve and I remained there a few days with my wife Lizzie who was attending school.

I next went up to Hooper where I met my wife Emily at my Aunt Sarah Hammer's. We remained there a few days and then went to Three Mile Creek, in Box Elder County. There I left Lizzie

Brown with Aunt Rebecca Thorn. I took Richard and Annie with me to Smithfield but did not remain there very long. There were plenty of deputy marshals and they were fresh. I took a team and buggy and went back south as far as Lehi where I stayed until spring opened up. Then I went back to Smithfield and began preparing to go back to Canada. I rigged up a four-horse team, a single team, two saddle horses and a small herd of cattle. E. R. Miles was preparing at the same time to go with me to Canada. A few days before we were ready to start the deputies made a raid in Smithfield and among others, E. R. Miles was arrested. These were polygamy times.

I was staying down at the farm at my Uncle John Hammer's. Marion Collet (my wife's step brother) came down in the night on horseback and told me the deputies were on their way to the farm to get me. To show how I appreciated the visit I got my gun and stood by the door. I told my wife to let them in when they came. She so strongly insisted that I leave before they arrived that I set my gun down in the corner and walked out in the dark night. I heard them drive up a short distance from the house and stop. All the rooms were lighted up and they said there was no use going any farther because I had been warned and got away. Marion was on his horse a short distance from the men. He called to them and said, "I told him you were coming. Now what are you going to do about it?" Then he rode away as fast as he could go. I was on my horse, which I kept saddled most of the time. I rode off in the opposite direction. The next day I went up town to find out what had happened. I found E. R. Miles had been taken and put under bonds to appear when the time was set for court.

Having things nearly ready to start for Canada, we decided that it would be better for me to go on ahead as things were getting decidedly uncomfortable around Cache Valley.

There were deputy marshals on nearly every train. The train going north through Smithfield left at 11 p.m. and as people were returning from the conference at Salt Lake, I knew there would be many people at the depot. So I

drove my team and buggy and took Lizzie with me to Richmond, six miles north. A. J. Merrill, being acquainted with all the deputies, got on the train at Smithfield to see who was there. He found one deputy and as he was getting off at Richmond, he advised me to get on after he got out of the way. So I did as he advised and he and Lizzie drove back to Smithfield.

I had a ticket for Garrison, Montana. There I bought a ticket to Helena and from there to Great Falls. This was the first passenger train to run over the road between Helena and Great Falls. We crossed the river on a ferry boat and as I walked I saw a wagon down by the river and a campfire by it. I went down and the man who owned it was George Owens. I was well acquainted with him as he was raised in Smithfield so I stopped all night with him. The next morning we went up town and there I met Alfred Buxton, an old neighbor of mine. I hired out to him and went to work for a month on the Smelter branch of the Great Northern Railway.

During this time a young man named Robert Daines came to our camp. He said he had just come from Lee's Creek, Canada, where he had wintered and was on his way to Utah. I decided to go back with him and meet my wife Lizzie who was on the road to Canada and was somewhere in Montana. This was May, 1888.

One morning we were travelling in a heavy snowstorm and at Flat Creek we found some men camped. They had their wagons and their tent was pitched. One man came to the door of the tent and said, "Hello." I said, "We want to camp with you and we want some breakfast as we have nothing to eat but a can of tomatoes." And he told us to come right in, so we fed the team and went in and had breakfast. These men were George Hudson, Charles and Chris Layton from Kaysville, Utah, and were on their way to Lee's Creek. We stayed the rest of the day and overnight with them. I learned that they had seen my wife's party and had camped with them on their way out. As they were travelling too slow these men came on and left the others to come as they could.

The next morning was fine so we travelled on and in due time we reached

Helena where we met two of my brothers-in-law. From them I learned my wife was not far back on the road. The next morning I got a saddle horse from John Coleman and met them that afternoon in the canyon by Jefferson City. This being Saturday we came on down to the town of Clancey where there was good feed for our stock. Here my wife told me how she got along after I left Smithfield.

On April 19th, 1888, she had started from Smithfield with one four-horse team, one single team, twenty-eight head of cattle and three saddle horses. With her was R. J. Brown, a boy of sixteen, Annie Brown twelve, Selma and Venla Farrell aged twelve and fourteen, Uncle Truman Leonard age sixty and a boy named Jesse Clark who was going to the Snake River country. He helped them as far as he went.

They went through Benson to cross the bridge over Bear River. The first night they camped west of Smithfield on the opposite side of the river in sight of home and the cows wanted to go back. They had to night herd them in order to hold them. In the next day and a half they travelled as far as Oxford, Idaho. Brother Croshaw saw them coming and invited them all to dinner with his family. He fed the stock and after dinner he sent one of his boys on horseback to help drive the cattle through Oxford. All went well until the middle of the afternoon when a boy came riding back as fast as he could. He gave my wife a note from Brother Croshaw which said that the deputies were looking for her and were going to hold her there until I came back. Brother Croshaw advised her to get off the road as quickly as she could. This excited the children very much. They said, "Aunt Lizzie, what will we do if they take you back? We will be left alone." She thought a minute and said, "Drive right along the road. We have done nothing and it is none of their business where we are going." They learned afterward that the deputies had gone as far as Oxford that afternoon and inquired if anyone had seen their outfit go through. No one seemed to have seen them. So the deputies went back and the outfit went on unmolested.



These were some of the first women who came to Cardston in wagons from Utah in 1887. This photo was taken thirteen years later at a reunion. Left to right, back row: Elizabeth Hammer (wife of the author), Zina Y. Card, and Lydia J. Brown; middle row, Catherine Pilling, Rhoda C. Hinman, Mary L. Woolf, Jane Hinman and Sara Daines; front row, Mary L. Ibey and Jane E. Bates.

When they got to the crossroads at Market Lake a boy sixteen or seventeen years old, with a shirt rolled up under his arm stood there. He wanted to know where they were going and Rich Brown told him to Canada. The boy wanted to go along and when my wife came up with her outfit she asked the boy who he was, where he was from, and where he was going. He said his name was James Hensen, he was from Brigham City and if she would let him go with the wagons he would do all he could to help her. He said he had come this far with some other boys who left him and went on another road. He also said his mother had died and he didn't get along with his stepmother. He was allowed to join them and helped very much in driving the cattle when I met them at Clancey.

Monday morning I started the boys out at daybreak with the cattle. Later on we loaded up and started on our way, overtaking the cattle at noon. That night we camped two miles east of Helena with the men from Smithfield.

We continued our journey north down the Billy John and Prickley Pear Canyons to Wolf Creek and then over the black dugway to Dearbourne. From there we went down to Sun River where we camped for several days because of good feed for the stock. We learned that all the rivers north of Sun River were in

flood and so high they could not be crossed. While we were there the Sun River rose so high that it flooded the town and ran through the windows of the houses. People were going from one house to another in boats.

I got my saddle horse one morning and went into town. I found all the men working on the river trying to hold the bridge from going out. The water was running over the bridge and it looked as though it might go any time. I went back to camp and we hitched up the teams and gathered our cattle and started as we wanted to cross the river before the bridge went out. As we went through the town the water came nearly to the wagon box. We crossed the bridge all right and camped by a spring near an old mill. We stayed there three weeks on account of high water ahead of us.

One evening while we were in town there was a crowd of men in the street in front of the livery stable. A Negro walked up within a short distance of the crowd and asked if there was a certain man in the crowd. A man by the name of Charlie McQuirey stepped out of the crowd and asked who he was looking for. The Negro raised a gun from his side and shot McQuirey and then ran. Nearly every man in the crowd drew a pistol and fired but he escaped into the brush. He went to the

army barracks about four miles up the river where the government kept a company of Negro soldiers. He saw the officer in charge and asked to be locked up for safety, which was done. In the morning the sheriff went to the barracks and demanded the Negro and the officer gave him up. The sheriff brought him down to the town and locked him up in a little lumber jail. The next morning about two o'clock I heard horsemen coming from Great Falls way and others from Choteau way. There were five or six men in each party. As soon as it was light the two boys and I went to town. We saw some men back of the building so we went around and saw the Negro hanging there. Later the jury held an inquest and decided that the man met his death by strangulation by unknown hands. This was in June, 1888.

Nearly every day we asked the mail carrier how the rivers in the north were coming. After we had been there three weeks he told us that we could ford them now. The next day, as soon as it was light enough, we started the cattle on the road. We had thirty miles to go before reaching water. Later we hitched the teams up and followed. We overtook the cattle about noon and stopped to let them feed and rest. Then we went

on until we struck water and camped. We drove about thirty miles a day until we reached the St. Mary River and camped there a few days because the river was too high to ford.

I crossed the river in a small boat and walked about nine miles to Lee's Creek. There I met Perry Potter who loaned me a horse that was a good swimmer and I went back with the North-West Mounted Police. We tried to find a ford many times and in many places, but with no success. In the middle of the afternoon the police gave up and said we would have to wait until the water went down. I decided to go down the river a few miles and see what I could find. I found a place where the river spread out in several channels and went through the willows and timber. There was one deep channel. The next morning we started. I took lead on the saddle horse and the teams and cattle followed. We got across without accident although the water ran into the wagon boxes. We soon got to Lee's Creek. We unloaded and put our things out to dry. This was the 27th day of June, 1888. This ended a trip of 700 miles and two months and eight days on the road.

EDMONTON TIME

"The lack of uniformity in the time kept by the different clocks and watches in town is a standing nuisance and cause of bewilderment to every resident of the place whether permanent or transient, but especially the latter. It is proposed to adopt the new railway standard time as the standard for Edmonton. At a very slight expense this could be procured as often as necessary by telegraph. A very small subscription would be sufficient to pay the post, and Mr. Jas. McDougall of the H.B.C. offers to lend one of the small cannon now in the Fort to be placed at the telegraph office and fired say at exactly twelve o'clock every Saturday by the operator, so as to give people an opportunity of setting their clocks and watches right at least once a week, and to secure the uniformity now so lacking and so desirable."

—Edmonton Bulletin, Dec. 29, 1883.

The Iroquois in Alberta

By

VICTORIA CALLIHOO

I am telling this story as told to me by my late husband, Louis Callihoo, and also his father, Batiste, the latter being a son of Callihoo, one of the two first Iroquois to come out in this Western country. Bernard was the other man who also came out as voyageur for the Hudson's Bay Company. As near as I can reckon, they came at least 125 years ago, from Quebec.

As voyageurs, for the H.B.C., they sailed from Montreal down a river, perhaps Albany, to Moose Factory on James Bay, then north westward on the Hudson Bay to York Factory, on up the Nelson river into Lake Winnipeg, up the North Saskatchewan River to *Wask-ka-nee-kun*, (The House) Edmonton. This trip would start early in spring in Montreal and reach Edmonton in the fall. If the season was not late, the men would go overland to *Kap-pawn-nickh* (the Landing), Athabasca Landing, where other boats were used, then up the Athabasca, Little Slave River, and Lesser Slave Lake, where these two Iroquois worked and trapped for the H.B.C., and made their home.

In practically all the posts of the H.B.C. in the west, French was the language spoken. Perhaps this is accounted for by the fact that there were more Frenchmen among the voyageurs than other nationalities. I may say here that the natives called the Frenchmen *Mis-tick-oosee-wak* (wooden boats men), as they were the first people the natives saw to use a boat other than birch canoes, hence the name.

Bernard and Callihoo both were married. Who their wives were, or where they were from, is unfortunately unknown today. I am inclined to think that these two men brought their wives with them.

I knew my husband's father's brothers and sisters. They were of larger stature and lighter skinned than the Crees. Bernard had a daughter only and she died in early womanhood. Callihoo had four sons, Michel, who lived to be 85 years and died in 1910, Tama who died in middle life, and Batiste, who was the last one alive, was 78

when he died. The youngest boy, I now cannot recollect his name, was drowned at Fort Assinboine on his way to Lesser Slave Lake. Callihoo, the original, died in middle life and apparently Bernard took charge of his widow and children, for they all came down to live at Lac Ste. Anne, at least the Callihoo's did. Bernard, later in life, was kept by the Sisters at St. Albert. He was a big powerfully built man, stood all of six feet at the time of his death. He, it is said, was 100 years old. I remember seeing him and so did my son Bill, who was about thirteen years old then.

There were five girls in the first Callihoo family. The oldest girl married a Monsieur Belrose, a Frenchman who had charge of the H.B.C. post at Lac La Nonne. Later, he left the Company's employ and started to farm on the Sturgeon River, a little ways east from St. Albert mission. Another girl married Pierre Delorme, also of St. Albert. The third girl married Batiste Belcourt of Lac Ste. Anne. The fourth girl married Joe Grey—this man was not a native here; he was a well built man, fearless. He once met a grizzly face to face with a muzzle loader, stood his ground and killed the silver tip. He spoke with an accent like a Chippewa and died in Montana. The youngest girl married Lavert Loyie of Lac Ste. Anne, who later farmed west of Big Lake, west of St. Albert.

The sons, Michel and Batiste, both stood over six feet and were broad shouldered and erect. Like the custom of the last era, both wore their hair below the ears and above the neck. When Lord Aberdeen, who was Governor General of Canada, toured the west ac-

This article was written by Mrs. Callihoo, of Gunn, Alberta, on April 16, 1948. It is contained in the files of the Historical Society in the Legislative Library, Edmonton.

accompanied by Lady Aberdeen, the natives were called to meet them at Stony Plain Indian Agency (now Winterburn). As Michel and Batiste shook hands with His Excellency, he was struck with their stature, and turning to the Indian agent, Count De-Cauze, he remarked: "These men are not of the Cree tribe." De-Cauze replied, "No, they are not Cree, they are Iroquois."

A few other Iroquois came west later and some of them went up the Athabasca River to Yellow Head Post,

where they worked for the Hudson's Bay Company. Wianda and Gauthier are the only names I can remember now. Quite a few of the descendants of these two live at Entrance. Among us people, we know them as the Rocky Mountain people.

Perhaps it will not be amiss to add that the name Callihoo may live a long time. A little town west of Edmonton bears that name. A lake and a creek in the Grande Prairie country also bear that same name.

A SOCIAL AFFAIR

Fort Macleod, Sept. 23, 1876—Two souls were made happy here last evening by the union of Mr. Eugene Francois Patrique McCartie and Miss Marie Viell, both of this place. On account of their being no clergyman present, a contract was signed, sealed and delivered in the presence of the Police force.

The bride would have been supported by her venerable father, but he was hardly able to support himself, on account of a severe attack of rheumatism.

After the ceremony was performed, the party repaired to the residence of the bride's parents, where a reception was held.

The presents to the happy pair were not numerous; owing to the suddenness of the affair, parties desiring to show their esteem and affection for the couple were unable to procure suitable articles in time.

The following are a few of the articles your correspondent saw, with the names of the donors. A handsome wash tub and wash board, and a seamless sack full of dirty shirts, from the groom to the bride; four bars of soap, from the bride's father; a parfleche clothes line, from the bride's mother; one large wash boiler, from the bride's brother; one of Hunt's superior axes, from "father and mother"; one sackful of dried meat, from the "Bad Horse" family.

After the happy couple had been congratulated and the presents inspected by the numerous guests, the sack was spread and supper commenced. The head of the board was occupied by the bride's amiable mamma with her leige lord at the opposite end, who was now suffering fearfully from the attack of rheumatism. though he had a genial glow upon his smiling countenance. He presided with his usual grace until the festive meal was about half finished, when he had to succumb. A few bottles of pain-killer were applied inwardly, which relieved him instantly, after which he fell into a sweet slumber.

The festivities were kept up until the small hours of the morning, when vehicles were ordered and the guests dispersed to their several homes, to dream of "Cupid", orange blossoms, dried buffalo meat and other luxuries.

—by "Spectator", Benton (Montana) Record, Oct. 6, 1876.

"I have organized all my life. There's nothing I'd rather do than organize. It's a hobby with me."

Aberhart

The Organization Man

By

HAROLD J. SCHULTZ



The landslide victory of Social Credit at the polls in 1935 was compounded of many ingredients. Drought, debt and depression enhanced the appeal of Social Credit and its promised dividend of twenty-five dollars a month. The U.F.A., tamed by time and success, were no longer the vehicle of radicalism that had catapulted them into office in 1921. By 1935 they were merely another party trying to hold on to office and for the first time in a decade the Government had to fight an election without the leadership of J. E. Brownlee, who was considered "probably the most competent Prime Minister in Alberta's history."¹ But perhaps the single ingredient that contributed most to Social Credit success was organization—and the organization began and centered in William Aberhart.

Before five thousand supporters at the Exhibition Grounds in Edmonton on a hot, July day in 1935, Aberhart, in a three-button suit and vest, prayed, "Oh Lord grant us a foretaste of Thy millennial reign . . . Organization is not enough. Our help must come from above."² If organization was not enough, it was surely pushed in the province as if it was the necessary prelude to the "millennial reign". With the Prophetic Bible Institute in Calgary serving as the nerve center, speakers, press releases, study lessons and organizing directives emanated to each constituency. Organizers worked on a voluntary basis. Speakers were self-supporting, lifting offerings at

the rallies to meet expenses. Social Credit groups soon blanketed Alberta from Fitzgerald in the north to the Montana border. By August, 1935, Aberhart admitted to over sixteen hundred organized study groups in the province.³ No political movement in Alberta ever had provided so intensive an organization or such skillfully conducted can-

¹C. H. Douglas, *The Alberta Experiment—An Interim Survey* (London, 1937), p. 5.

²Barbara Moon, "Aberhart: The Man and the Shadow," *Maclean's*, LXVI (March 15, 1953), 22.

³*The Vancouver Province*, August 23, 1935, p. 4. The U.F.A., at its peak, claimed 1,200 local groups. Norman Priestley, "Has The Organized Farmers' Movement in Alberta Justified Its Existence?" (Calgary, 1935), p. 3.

Mr. Schultz is a resident of Kitchener, Ont., and has chosen the public career of William Aberhart as the subject for his Ph.D. thesis at Duke University, North Carolina. He has done considerable research on the subject, including a full summer in Alberta last year interviewing political figures and studying U.F.A. and Social Credit documents.

vasses of the entire province as had Social Credit in those depression days.⁴

But Aberhart, like Henry Wise Wood of the U.F.A., at first made no efforts to form a political party. He preferred, if possible, to work through the existing parties hoping that perhaps the U.F.A. Government would implement the Social Credit theories. It was not until January, 1935, that Aberhart finally committed the Social Credit League to political action although he was inching towards that position for at least the two previous months.⁵ By 1935 Aberhart and the Social Credit leadership were convinced that "their non partisan and bipartisan efforts were mainly wasted". Their organization, in evading the only practical means to implement their goals was "like a gun that will do everything but shoot".⁶ But if Aberhart had waited until this point to begin his organization, he scarcely could have expected the political triumph he achieved only seven months later. Rather, Aberhart merely adjusted his sights and slogans and intensified his existing program of organization.

Organization was not new to Aberhart. One of the maxims he used to extoll to his students at Crescent Heights High School was the need of having a hobby and "ride it hard".⁷ Organization was a hobby for Aberhart. "I have been organizing all my life," remarked Premier Aberhart later. "There's nothing I'd rather do than organize. It's a hobby with me".⁸ His love of organization helped make Crescent Heights Parent-Teachers Association the largest and most active branch in Alberta.⁹ During the summer vacation Aberhart would prepare individual class-schedule cards for each student and hand them out on the first day of school. The portly principal, a formidable figure in his six-foot, one-inch frame, and weighing an eighth of a ton, continued to enjoy picnics and children's games, particularly if he was organizing them. One year the students wanted a movie projector for the school, but the school budget did not provide for any such frill. Aberhart thereupon incorporated a student "company" and the students bought in at ten cents a share. They put on picture shows and at the end of the year the company declared a dividend of twenty-five cents a share¹⁰ — a dividend that came much

more handily than the promised twenty-five dollar dividend of 1935.

At the same time Aberhart was establishing a Bible program in Calgary and its environs. He was scarcely settled in Calgary in 1910 before he was organizing a Young Men's Bible Class at Grace Presbyterian Church. In 1918 the Prophetic Bible Conference came into being with Aberhart a charter member and the main speaker.¹¹ As attendance jumped, the conference moved to consecutively larger auditoriums until Aberhart finally broached the idea of a permanent building to his radio audience over radio station CFCN. A building committee was set up and an intensive campaign launched.

Here, as in his school administration, Aberhart mustered his organizing abilities to sell his program. At first he sold sods at one hundred dollars a "sod" and "in no time" the \$3,500 lot was purchased on central Eighth Avenue. Next Aberhart promoted a building campaign. Each day the mail brought big and little donations from radio listeners. When the regular appeal lagged, Aberhart urged radio friends to buy a brick or two at twenty-five cents a brick. The suggestion proved profitable and \$30,000 in cash was reaped through the radio appeal. Another \$35,000 in eight percent interest-bearing bonds was underwritten by supporters.¹²

Along with his high school duties, Aberhart, now Dean of a Bible Institute, preached weekly and saturated CFCN's Sunday radio log with up to five and a half hours of air time. On the side he prepared courses and texts for the correspondence students of the Institute. By 1930 Aberhart was assisted by a graduate of his Institute, Ernest Manning, who substituted for Aberhart when the Dean was on vacation. From "that time on they shared the work"¹³ if not the lime-

⁴*The Lethbridge Herald*, August 26, 1935, p. 4.

⁵*Alberta Social Credit Chronicle*, November 30, 1934, pp. 1 and 5; December 7, 1934, pp. 1-2.

⁶John D. Hicks, *The Populist Revolt* (Minneapolis, 1931), p. 206.

⁷K. McKeller, *Edmonton Bulletin*, May 28, 1943, p. 5.

⁸*Edmonton Journal*, August 10, 1939.

⁹Mabel Giles, *A Tribute to William Aberhart* (Calgary, 1935), p. 5.

¹⁰Tony Cashman, *Ernest C. Manning* (Edmonton, 1958), p. 13.

¹¹*Calgary Herald*, June 1, 1939.

¹²*Calgary Herald*, June 2, 1939.

¹³Cashman, *Manning*, p. 12.



Times were hard when Social Credit was brought to Alberta. Here, Calgarians display signs at a picnic in St. George's Island during a speech by Premier Aberhart. One calls for a \$25 dividend while the other states: "Bridgeland Men's group stand 100% Behind Alberta Government and 100% in Front of the Dominion Government."

light. Aberhart was the dominant personality and no one could really replace him even if Aberhart was willing. If the Dean was away Manning would fill in, but when Aberhart returned, Manning withdrew to the wings or behind the scenes.

In extending his religious program Aberhart left little to providence. Convinced of the value of organization, he provided detailed instructions for his trainees. His followers could almost take a page out of his textbook in evangelism and apply it to the organization of a political campaign. Many did. Although his writings at this time were prepared for religious purposes, the principles and practices were equally applicable for the extension of Social Credit.

In Part Two of *Personal Evangelism*, Aberhart provided fourteen pointers ranging from attention devices to tract distribution on the conducting of open air meetings. His section on "Cottage and Parlour Meetings" was shortly to double as the instructions on Social Credit study groups. The directives were explicit and practical. Advised Aberhart: "A small group of people might be widely scattered through a hall, but are packed together in a home, and so are drawn together." Organize carefully, taking into account "The location, the size, the suitability and accessibility" of a home. "Advertise the meetings . . . Above all, do a great deal of Personal Invitation." Arrange for some music and "plan the program most carefully". Seat the people informally and

have the meeting started before they realize it "Yet be sure to control the meeting throughout". Organizers were urged to encourage every member present to take part in the service in some way (he then lists four ways). Finally, "Take some simple subject for the message or discussion, at least for a beginning".¹⁴

The Bible Institute was only in operation three years when the depression, long hidden behind the financial sky scrapers of Wall Street, first cast its shadows on Alberta. Until 1932 Aberhart had taken no active part in politics. Outside of a nominal support of the Conservative party, Aberhart had left politics to the politicians and preached his Fundamental doctrines unperturbed by political or economic currents. Perhaps one of the most dangerous effects of the depression was that it started people asking questions. Aberhart began to examine the depression and lament the suffering brought by it. As he boarded the train for Edmonton in the summer of 1932 to mark senior examination papers in the capital, Aberhart still did not know what could be done. In Edmonton, a teacher, Charles Scarborough, Victoria High School, introduced him to the writings of Maurice Colbourne and his outline of a new economic theory. When Aberhart returned to Calgary he had found an answer—Social Credit.

¹⁴William Aberhart, *Personal Evangelism* "B" Course (Calgary, 192-), pp. 24-27.

Immediately he began to introduce bits of Social Credit into his Sunday afternoon broadcasts and soon discovered that "he had tapped a great reservoir of public interest".¹⁵ The radio and Institute audience grew in numbers as the new Social Credit convert identified his economics with his religion. Religious salvation and economic salvation were no longer two distinct entities for Aberhart. Not if Social Credit "is an economic movement from God Himself" as Aberhart told a Strand Theatre audience in Edmonton.¹⁶ Giving Social Credit a religious context, Aberhart continued to use the medium of radio and study lesson courses to promote his economic doctrines for the radio was to remain his most effective means of communication. "It is his great organ of instruction, information and education. Some might call it propaganda, and so it is".¹⁷

Aberhart began his efforts to instruct, inform and educate in much the same way he would have taught a new course in his Bible or High School—by preparing a series of lessons. By early fall (1932) he invited anyone interested in finding out more about Social Credit to attend study classes at the Institute. Soon both the upstairs and downstairs were crowded as Aberhart lectured on Social Credit. After the first series of lectures Aberhart asked those interested in further study of the Douglas system to stay after the evening meeting. Some ninety adults remained and formed a study class in the "Douglas System of Social Credit in Alberta". These met and were tutored two or three evenings a week by Aberhart for three months.¹⁸ Aberhart handed out mimeographed sheets that explained the workings of Social Credit as he understood it and with the use of charts and blackboard the teacher taught his pupils. Interest grew as Aberhart spelled out the alleged ills of the monetary system and sharpened the old U.F.A. indictment of the financial barons.

By spring Aberhart replaced his mimeographed lessons with printed booklets and began to answer invitations to lecture on Social Credit in halls and schools around Calgary. Since no political tag then was attached to the lectures numerous U.F.A. locals invited Aberhart to speak and he began to penetrate the

farmers' movement. After a summer speaking tour Aberhart planned a systematic saturation of Calgary and its environs. As classes were trained at the Institute the graduates went forth and lectured to new groups. Over the radio Aberhart urged interested listeners to write to the Institute and Social Credit pamphlets would be mailed to them. If the listeners were "really" interested they should get together in their community and he would send them materials for group study. In addition the groups would have the advantage of speakers who would visit them at no expense. The speaker would only lift an offering to pay for the expense of the hall. Any amount left over would be sent to the Institute.

The radio broadcast provided Aberhart with an immediate, if not direct, contact with the people. The direct contact—and the prosaic work—was carried out by a number of supporters who gave their full time to the promotion and organization of the movement. After witnessing Aberhart's techniques those under him soon became imbued with his organizational approach. Mrs. Edith Rogers was the first full-time organizer. Taking her husband and Joe Unwin with her, they toured the province in a dilapidated "chariot" forming study groups, constituency organizations and, later, nominating conventions.

By January, 1934, Mrs. Rogers had organized North Hill No. 1, Victoria No. 1, and Sunnyside No. 1 in Calgary and was directing a women's meeting at the Institute. Her diary-notebook tells the story. Speaking at the Institute in Calgary to seven hundred women on January 17, 1934, Mrs. Rogers read her pencilled announcement:

"... If you are interested in the Douglas system of economics and wish to further pursue that study there are classes for women held here at the Institute in the room downstairs on four successive Monday evenings. The first class will be held on Monday, Jan. 29th at 8 o'clock.

"Mr. Manning will be the speaker. Each lecture will be entire in itself... There is no admission fee. We aim to form more study groups. There are now some thirty groups in the city. Seven members or more constitute a group. Each group

¹⁵H. D. Carrigan, "Aberhart—Man of the Century," *The Busy Bee*, 1 (May-June, 1956), 28.

¹⁶*Today and Tomorrow*, October 22, 1956, p. 1.

¹⁷James H. Stark, *Social Credit in Alberta*, p. 14.

¹⁸A. E. Taylor, in the *Alberta S. C. Chronicle*, January 4, 1935, p. 2.

sends a representative to the Central Council here at the Institute. The executive consists of the Pres, Mr. Aberhart, a Vice Pres. A Secretary and the central council of representatives. There is no membership fee in the groups and no fee from the groups to the central executive. All services are given voluntarily. . .

"The movement is purely educational and is non political and non sectarian."¹⁹

Before the meeting concluded the women passed a resolution urging the United Farm Women of Alberta, then in assembly, to support an investigation of the Douglas system by the U.F.A. Government. The resolution was dispatched to Edmonton by telegram.²⁰

When the Social Credit teams toured the countryside their reception was even greater than in the city. Reports Mrs. Rogers on a typical tour:

"High River. Packed house, 3 or 4 hundred. Minister was chairman. Granum, 250. Seeding time. Minister in chair. Cowley. Packed house. The town of Cowley is feeling the depression. Stores are closed. Garage closed, no hotel. They feel there must be a change of system. Report 100 percent S.C.

"Pincher Creek. Theatre was packed. The Liberal M.L.A., Mr. Bossenberry, was the chairman. The women got together the next morning and phoned me at the hotel and said they must have another meeting. I advised them to form a group, get the lit. from Institute and in a few weeks we would go back for another meeting."²¹

Aberhart gave the organizers lists of correspondents throughout the province who supported the Bible broadcasts and these were frequently used as a point of contact to hire the hall and get out the advertising.

While the organizers were in the field Aberhart was turning out more and more study lessons at the Institute. In Lesson One, "The Advantages of Social Credit", Aberhart pointed out that Social Credit would chase "fear and worry" from "our door", maintain individual enterprise and improve the standard of living by compulsory spending (velocity theory), "solve the problem of mortgages and high interest charges and thus prevent eviction". It would furthermore provide youth with a future, beginning with a five dollar monthly dividend at the age of sixteen and increasing to a minimum dividend of twenty-five dollars by the age of twenty-one. And for the farmers the assurance of an "Automatic Price Control" could not help but brighten sagging wheat fields.²²

Throughout the study helps were homey anecdotes and humorous cartoons. Lesson Two concludes with "An

Analytical Parable" on Crusoe and Friday that was not difficult to hang on eastern oracles and manufacturers:

"One thing more Friday. This island is overpopulated. Fifty per cent of the people are unemployed (Friday). We are undergoing a severe depression and there is no way that I can see to end it. No one but a charlatan would say that he could. So keep a lookout and let no one land here to settle, and if any ship comes don't let them land any goods of any kind. You must be protected against foreign labor. Conditions are fundamentally sound though, and prosperity is just around the corner".²³

Groups studied these lessons across the province, but Aberhart had not yet made any move to form a political party. He did not seem to have as yet any clear realization of where his promotion would ultimately lead him. Explained a colleague of Aberhart's:

"I think most of us, including even William Aberhart, were green and innocent enough to imagine that, once the people realized the insanity of our financial and economic system and where it was leading us, the rest would be plain sailing. To our childlike minds, the evidence was so irrefutable, and the dire consequences so apparent, that even an old die-hard politician couldn't be blind to it".²⁴

Aberhart's strategy, therefore, in the winter of 1933-34 was to create a political pressure group that would force the Farmers' Government to act. Anticipating an election in 1934 Aberhart urged Social Crediters to support only candidates who promised an early government inquiry into the merits of Social Credit.²⁵ Exploiting the widening breach in the U.F.A. ranks between the Social Credit and C.C.F. philosophy, Aberhart organized "the largest petition ever signed in the Province of Alberta" to urge the Government to bring Major Douglas to Edmonton.²⁶ The Major was invited and, along with Aberhart, gave "evidence" before the Legislative Assembly in Edmonton.

In the summer of 1934 a weekly newspaper, the *Alberta Social Credit Chronicle*,

¹⁹Organization Diary-Notebook, Volume II Entry of January 17, 1934.

²⁰Ibid, II, January 17 entry.

²¹Central Council report, June 8, 1934, Ibid, I, June 8, 1934, entry.

²²Social Credit League of Alberta, *What Would Social Credit Do For Us?* (Calgary, 1934), pp. 3-7.

²³Ibid, pp. 7-8.

²⁴N. B. James, *The Autobiography of a Nobody* (Toronto, 1947), p. 163.

²⁵Calgary Herald, January 13, 1934, p. 3.

²⁶Giles, Aberhart, p. 11. 54,000 signed the petition by January, Syd Matthew, "Alberta Bids—What," *Maclean's*, XLVIII (April 1, 1935), 18.

was established by the League to promote Social Credit interests. Beginning with the first issue a large two column picture of Aberhart, entitled, "William Aberhart, B.A. Founder of the Alberta Social Credit System" graced every edition for four months.²⁷ The paper featured "One Minute Talks by William Aberhart" which stressed certain highlights of Social Credit philosophy ("Co-operate or Perish")²⁸ and offered an extensive coverage of organizational news.

Again that summer Aberhart and Manning toured the province and were accorded a huge hearing. Emboldened by the response, but still hesitant, Aberhart asked for a sampling of opinion on his economic proposals. Study group members did the canvassing. Cities were subdivided into zones and each member had his area to cover. Canvassers tramped through mud and snow to poll the populace. The returns were beyond Aberhart's most sanguine expectations as the workers enlisted seventy thousand signatures in the "straw ballot" approving of Social Credit.²⁹ Aberhart was jubilant and remarked that the Social Credit movement had "spread like the measles".³⁰

Social Credit groups continued to penetrate northwards and to prepare for the forthcoming election. No hamlet was too small to organize. Burgs such as

Wavey Lake, Gallahad and Big Valley were organized in the march north.³¹ Earl Ansley, formerly a school principal set up a branch office of the League in Edmonton and spent his full time lecturing and organizing from Didsbury north. The new groups acted like the early U.F.A. groups in demanding political participation. The Lacombe constituency moved that the League take political action "connected in no way with any other political party".³²

But Aberhart was not as willing as his workers. In Calgary he expanded his organization and sponsored youth meetings, essay contests for children and radio skits. Able to dramatize each act he continued to hold interest high. The mass petition and straw vote kept Social Credit in the news. A year earlier he had produced a highly successful lecture and radio series when he appeared on stage in a patched up suit that allegedly represented the tattered economic programs of the old-line parties. In the fall of 1934 he introduced his most famous "Man from Mars" series of radio dialogues in which Clyde Wilmott played the role of a Martian come to earth and in Martian accent expressed

William Aberhart, as an organizer, appeared frequently at gatherings as well as making full use of radio broadcasts. Here he addresses a rally in Calgary in July 1937. At right are Ernest Manning and Mrs. Edith Gostick.



his amazement that Alberta tolerated such conditions as existed in 1934. Aberhart and Manning explained the conditions and how they happened to exist under an archaic financial system.²⁷

By the end of the year Social Credit had proved highly contagious as entire districts reported as "solid for Social Credit"²⁸ and yet no political party cared to pick it up. Aberhart finally came out for Social Credit candidates at the next election so long as the candidates disclaimed all party affiliation and were "reliable, honorable, bribe-proof business men". The voters still would have the privilege of a choice on the ballot. They may vote Social Credit or "if the people have not suffered enough, it is their God-given right to suffer more" and vote the old-line parties.²⁹

On December 26 Aberhart launched a full-scale Social Credit rally and organization in the capital. Eight hundred turned out to hear him at McDougall United Church. Here he announced his plans to have a Social Credit candidate in every constituency by the next election since no regular party offered any solution to the depression.³⁰

In January the final rejection of Social Credit came from the U.F.A. convention in Calgary.³¹ No party had unequivocally picked up Social Credit and an election was due within months. Perhaps the parties suffered from a lack of faith. Aberhart allowed in 1934 that "The chief objection is that the Douglas proposals are too good to be true. It is like the Christian Gospel".³² He could now say that he had no choice but to let the will of the people be heard by their own political voice. But first, once more, like Gideon, he tested the political fleece to gauge his strength. Over the radio he asked for "One Hundred Honest Men" unattached to old-line parties to offer their services as primary organizers for constituency conventions. Offers came in from all sections of the province. From the names sent in Aberhart selected some three to four hundred "honest men" to begin the work of electing Social Crediters to the Legislature.³³

Aberhart had become the victim of his own proposals for this was the goal his proposals ultimately demanded. But, perhaps, he had become a willing "victim" even before the final rejection at

the U.F.A. convention. His December writings and utterances would suggest this. In two years Aberhart had become so involved in the movement and had been led on by the response of the crowds so that it would have been very unlike Aberhart to bow out and turn over his efforts to another. He was not a follower. And his followers considered Aberhart their leader. The Social Credit organization centered in Aberhart and it was he who gave a sense of unity to the scattered study groups. He was "the man who led us; the man who inspired us to fresh effort when obstacles were put in our path" rather than any agreement on Social Credit theories or platforms.³⁴

The new party that prepared for battle in the provincial election had the advantage of a closely-knit and highly-centralized organization. This proved to be a decided asset in shifting the campaign assault into immediate action in a party so lately committed to entering the fray. Aberhart had begun the whole business as a pedagogue preaching to the province a message he believed at the time himself. The province was one, big school-room. Admitted Aberhart, "If I had not been a school-master I could never have brought it into being in Alberta".³⁵

²⁷July 20, 1934, p. 1 and 4; November 16, 1934, p. 4. By September, 1935, a circulation of 16,000 was reached.

²⁸September 21, 1934, p. 5.

²⁹Syd Matthews, *Maclean's*, XLVIII, 18. This straw vote was a substantial number when only 74,187 U.F.A. votes in 1930 gave the Government 39 out of 63 seats in the Assembly.

³⁰Wm. and Kathryn Cordell, "Alberta and Social Credit", *The North American Review*, CCXLI (March, 1936), 122.

³¹*S.C. Chronicle*, July 27, 1934, p. 2.

³²*Ibid.*, p. 3.

³³*S. C. Chronicle*, October 19, 1934, p. 6; November 23, pp. 2, 3.

³⁴*Ibid.*, December 21, 1934, p. 3.

³⁵William Aberhart, *Ibid.*, December 7, 1934, pp. 1-2.

³⁶*Edmonton Journal*, December 27, 1934.

³⁷Minutes of the U.F.A. Convention, January 15-18, 1935, pp. 120-122.

³⁸*Social Credit*, Lesson 1, Section 17, p. 6.

³⁹John Irving, "The Evolution of the Social Credit Movement", *Can. Journal of Economics and Pol. Science*, XIV (December, 1948, 328).

⁴⁰A. E. Taylor in the *Alta. S. C. Chronicle*, January 4, 1935, p. 2.

⁴¹Paul Bewsher article, *London Daily Mail*, September 9, 1935, p. 17.

But ideals and teaching frequently prove ineffective unless they fashion for themselves a means of realizing their goals. As Laurier told his party forty years earlier, "it is not enough to have good principles: they must have organization also. Principles without organization may lose, but organization without principles may often win".⁴² To Social

Credit supporters, Aberhart was in a position to claim both in 1935 and in August the claim was vindicated as Social Credit swept into power carrying 56 of the 63 seats in the province. A new party had been forged on the prairies.

⁴²*The Globe*, June 20, 1893, p. 1, as cited in Lederle, *Can. Journal of Economics and Pol. Science*, XVI, 51.

CALGARY, THE NEWS TOWN

This one year old town is situated near the confluence of the Bow and Elbow Rivers in the district of Alberta, within sight of the great Canadian Alps, whose wreaths of eternal snow glisten in the sunlight and afford the traveller a never failing source of wonderment and pleasure. The townsite is beautifully laid out in a regular natural basin formed by the wide bend of the Bow and Elbow Rivers, both of which here well deserve the name of Bow. The valley is here from a mile to a mile and a half wide.

To the east is the natural opening through which the Canadian Pacific enters the basin and to the west is a similar opening through which the train emerges on its westward course. With the exception of these two gaps the immediate view is obstructed by bold, magnificent and continuous bluffs, whose escarpment exposes various kinds of valuable stone which will yet be a source of wealth to the town.

To one accustomed to the dead level of the eastern prairie, or even to the rolling prairie of the Assiniboine, the valley of the Bow affords a most agreeable variety, and the traveller who enters it for the first time cannot help uttering exclamations of admiration. It is no exaggeration to say that it is one of the finest townsites in North America. It had already earned the distinction and it is well deserving of it. But if the local scenery is varied and charming, the view to the west where rise those majestic cliffs which have been often termed the backbone of North America, is grand in the extreme. The great cones show themselves here and there beyond the peaks of the foothills and pierce the sky with their snow clad sides and apicis.

Calgary has already assumed the dimensions of a city. There are at least three hundred buildings of all kinds in the place. Here are the headquarters of the Mounted Police, there being a force of at least 150 men. The first townsite was laid out on the east side of the Elbow, close to where that river joins the Bow, but the location of the railway depot about a mile further west changed the business centre of the place, and most of the eastenders moved over in the night time to the west side, though the store of the Hudson's Bay Company and that of Messrs. King & Co. are still on the east side of the river. The well known firms of I. G. Baker & Co., traders, occupy grounds at the east end though on the west side of the Elbow.

These firms are the largest in the place and as may be supposed do an immense business. They have selected ground on the west side and they intend to build. The barracks of the Mounted Police occupy a beautiful situation on the rising ground at the east end, but it is evident that the heart of the business life is centering around the depot.

—Calgary Nor'-Wester, May 6, 1884.

A Buffalo Hunt in 1875

By
"H. M. J. H."

In the winter of 1875 the writer, accompanied by two comrades of the North-west Mounted Police, started for Fort Hamilton, the residence of Mr. J. J. Healy, an Indian trader, in response to an invitation from that gentleman to enjoy a few days' buffalo hunting.

While writing of Fort Hamilton, more commonly called Whoop-Up, I might mention that this was the fort at which the North-West Mounted Police expected to have had some trouble when the expedition first started for the Bow River country in the summer of 1874. We had no fighting, much to the disappointment of some warlike members of the force, but I and many of my comrades have on various occasions received a true Irish welcome and the proverbial hospitality of that race at the hands of Mr. Healy (who himself hails from the Emerald Isle), the hospitable owner of that once notorious place.

Fort Hamilton is about thirty-five miles from Macleod, but that distance is considered only a short day's journey in that weird land, where space asserts her sway, and we arrived at our destination early in the evening, much inclined, however, for the good repast which awaited us.

As we had a pass for six days we took matters rather easily, and gave our horses a good rest the following day in view of the work they had cut out for them, and spent it in shooting prairie chickens and rabbits, of which there are great quantities in that part of the country.

About nine o'clock the following morning we started for the hunting grounds, accompanied by about a dozen Indians and a few waggons, to bring home the spoil. We rode very slowly, having to travel about twelve miles before reaching our goal, as the horses required all their strength and speed for the coming hunt or "run" as it is more generally called in the buffalo country.

A little after noon we came in sight of vast herds of our expected game in

the vicinity of a place called Six Mile Butte. Then each man looked to his saddlery and arms to see that they were in proper condition and after some tightening of girths and inspection of firearms and ammunition, we rode toward the buffalo, who, however, took no notice of our approach till we were within a few hundred yards of them. They then seemed to get a little uneasy, raising their heads and looking at us curiously for a moment, they then moved away, slowly at first but gradually increased their pace till only those who had good mounts were able to get up to them.

Then the excitement of the chase commenced. The writer, to whom the sport was new, used as his weapon of destruction a large revolver of the Smith & Wesson make, it being much easier for a novice to handle when riding at full speed, and also almost as effective a weapon as the Henry repeating rifle, which is generally used for this sport in the North-West. Much to his delight he succeeded in placing three cows *hors de combat*. The other visitors did equally as well, but Mr. Healy, who is an old hand at the sport, and who is justly considered the best buffalo runner in that section of the country, succeeded in killing over a dozen. In one particular run without stopping, and within a space of three hundred yards, he knocked over with well directed shots from his Henry rifle no less than six fine cows. We spent the rest of the afternoon in disrobing our victims and cutting up the beef, in which we were ably assisted by our Indian friends, who also had distinguished themselves in the chase.

About five o'clock we sat down to a sumptuous repast of the choice parts of

This interesting article originally appeared as a sort of "Letter to the Editor" of the Winnipeg Free Press, Oct. 17, 1877. The identification of "H.M.J.H." is unknown.



This sketch of a Mounted Police camp on the prairie was made in 1875—the same year as the buffalo hunt. It was drawn by Dr. Neavitt, assistant N.W.M.P. surgeon.

our quarry, washing it down with copious draughts of tea.

The next morning we continued our sport, and ere we left off the number of killed for both days had reached a grand total of sixty-four. I might mention here that the Indians who accompanied us received all the robes, and also the meat, with the exception of a few quarters which Mr. Healy reserved for himself and his visitors, that gentleman going out chiefly for the sport.

In running buffalo, two things very necessary are a good rifle and a horse who understands not only the habits of the animal, who, when he is hard pressed, is often a very dangerous customer, but also the nature of the country over which the hunt leads, as in many

places on the prairie, the badger holes are very numerous, and these have often brought an uninitiated horse to grief, as the writer has had good reason to know. The weapon generally used in this class of hunting is, as I mentioned before, the Henry. It is of American make, and has a magazine attached to the barrel, which contains sixteen cartridges. Nearly all the Blackfeet Indians are armed with this weapon.

We reached Whoop-Up on the evening of the second day of our buffalo hunt, and started for Macleod on the following morning, highly pleased, not only with our initiation into the noble and exciting sport, but also at the kind and hospitable manner in which we had been treated.

BOUNCING BABIES

One of the most interesting features of the Indian invasion of Macleod last week was to watch the manner in which the children were packed around. Numbers of squaws might be seen astride of ponies dragging travois after them, to the crossbars of which little brown babies were attached in a sort of sling. These impromptu baby conveniences have the most insecure appearance and any ordinary white child conveyed or carried in a similar manner would inevitably fall out and be killed, but the little papooses seemed perfectly at home and appeared to sit as securely as possible while the travois went bumpety-bump over stones and all sorts of obstructions.

—Macleod Gazette, Nov. 16, 1900.

Eye Openers



The following are choice excerpts from regular issues of the Calgary Eye Opener, which published from 1902 to 1922, and Bob Edwards Summer Annuals of 1920-22. Also included are some of Edwards' earlier papers such as The Alberta Sun, Wetaskiwin Free Lance, Wetaskiwin Breeze, and the Innisfail Free Lance. The figurehead from his "Eye Opener" column is reproduced above.

FEBRUARY 8, 1919:

"The Moral and Social League of Alberta, alias the Drys, meet at Paget Hall next week for their annual celebration of victory. No, that's wrong. We take it back. The Drys may win a victory but they cannot celebrate it. Their kind of victory destroys the means of celebration."

DECEMBER 25, 1920:

"Society Note — The cellar of the beautiful McHappy residence on Mount Royal was raided by the Provincial police day before yesterday and invitations to Christmas dinner have accordingly been cancelled. Rain checks were issued for New Year's Day, when Mr. McHappy expects to have his *tout ensemble* straightened out."

JULY 1, 1913:

"Cooking Recipe—Stewed Rabbit—Get a good fat cat and give it a bat over the head in the cellar. Remove skin and dismember with sharp knife. Put in pan with a little water and allow to simmer slowly for a couple of hours. Season to taste."

MAY 6, 1911:

"Everything has changed in this vicinity but the Rocky Mountains. We observe with pleasure that they are still doing business at the old stand. Some day Calgary's fashionable west end will be in the foothills, but we do not expect to be on deck then. Pushing clouds, maybe, or shovelling coke."

MARCH 15, 1919:

"Society Note—The pious denizens of Elbow Park and Mount Royal have decided to abstain from water all through Lenten season, except for chasers. Their motto is 'Carry On'; armorial bearings, corkscrew couchant, bottle rampant."

MAY 27, 1916:

"Society Note—The atrocious murder of Peter B. Rigg, the well-known horseman, has aroused considerable indignation. Mr. Rigg's fast flyer, Lucy Gray, was entered for the Hotelmen's Purse at our Fair Races next month, and it is feared that the colt may be withdrawn. Local sportsmen say that something should be done about it, especially as quite a few bets have already been placed."

AUGUST 3, 1912:

"As reported, Sir Wilfrid Laurier's last speech was very short because all the bunk was cut out."

AUGUST 20, 1921:

"Welcome Byng! Glad to see you, Byng, old thyng! Lord Byng of Vimy will get a rousing reception from all returned soldiers when he comes out West. This was a great appointment."

JULY 13, 1907:

"Oh yes, we are quite willing to believe that 37,000 people attended the Edmonton fair, as stated in the Bulletin, but they must permit us to cross-counter with a 78,485 attendance at our Calgary exhibition. These figures are absolutely true—at least, as true as the Edmonton figures."

JAN. 13, 1912:

"A petrified ham has been discovered imbedded six feet in the south bank of the Red Deer River and there is much speculation as to which Calgary restaurant it escaped from. Served with cold storage eggs that have been lying in a cool place since the construction of the C.P.R., the delicacy should awaken tender memories in the breasts of some who have lived the bachelor life in Calgary."

NOTES AND COMMENTS

ANNUAL MEETINGS

The annual meetings of the Historical Society of Alberta were held in Edmonton on Feb. 18th, and Calgary on March 6th. Reports were given in Edmonton by the president, treasurer and editor of the Review, and the election of officers was held. This meeting was held in the Masonic Temple.

The honorary executive includes:

Hon. Dr. J. J. Bowlen, Patron.
Dr. Walter Johns, Hon. President.
Hon. A. Russell Patrick, Hon. Vice-President.
J. E. A. Macleod, Hon. Vice-President.
Honorary Executive: Dr. A. B. Watt, Dr. W. Everard Edmonds, Rev. Dr. R. E. Finlay, Col. F. C. Jamieson and J. W. Sherwin.

The new executive for 1959 includes:

James G. MacGregor, President.
G. H. MacDonald, 1st Vice-President.
G. E. Kelly, 2nd Vice-President.
Henry G. Ward, Secretary.
E. S. George, Treasurer.
Executive: W. S. Scarth, Miss M. A. Hamilton, Mrs. C. E. Learmonth, Dr. O. S. Longman, J. Homer Johnston, James F. Falconer, R. G. Reid, Hugh A. Dempsey, Editor of the Review, Bruce Peel, Associate Editor, Miss Jean McCallum, Membership Secretary.

PRESIDENT'S REPORT

by

S. A. DICKSON

A number of the Society's activities for the year 1958-59 are worthy of comment. Among them are:

1. The continued success of the Alberta Historical Review. The circulation is slowly and steadily increasing and the total distribution stands at approximately 1050 per issue. Meanwhile the magazine has maintained a high standard of interest and excellence.
2. Another feature of the year's activities was the change in command. Owing to Dr. Edmond's resignation due to ill health, it was necessary to find someone to fill his difficult post. As a result, Hugh A. Dempsey, our president, was asked to be editor assisted by Bruce Peel. Thereupon S. A. Dickson became president, as it were, by chain reaction.
3. During the year we enjoyed a number of speakers of high quality.

Among them were: C. H. Stout, who gave a most interesting account of his early life in Leduc during the 1890's; Rev. Gerald Hutchinson, who drew a parallel between the early Wesleyan missionaries and those of the Roman Catholic faith; Clifford Wilson, of the Glenbow Foundation, and former editor of the Beaver Magazine. He spoke on "The Modern Museum"; A. W. "Tony" Cashman, who gave a highly entertaining illustrated talk on "Edmonton First Fifty Years of Flying"; finally Mr. Dickson read an interesting but brief paper on "The Life and Times of Sir Joseph Dubuc", which had been written by the latter's grandson, Michel Dubuc.

4. One particularly interesting aspect of our organization has been the emergence of a Calgary branch of our society. Under the capable guidance of Mr. Dempsey, the citizens of Calgary have held three meetings this year. It is interesting to note also the substantial number of members or subscribers who live in the Calgary area and enjoy the Alberta Historical Review.

This, ladies and gentlemen, is my report. The year has been one of interest and progress and I am sure then we can look forward to another next year of comparable success.

TREASURER'S REPORT

by

E. S. GEORGE

I have pleasure in presenting Revenue and Expenditure statement for the year ended Dec. 31, 1958:

RECEIPTS

Cash on hand December 31, 1957	\$1,302.74
Revenue from Memberships	
1958	\$1,706.00
Sales of Magazines	293.10
	\$1,999.10
Interest on Savings Account	15.68
	\$3,317.52

EXPENDITURES

Promotion and Mailing:

Share cost magazine 1958	\$1,008.30	
Mailing charges	180.00	
Wrappers, stationery etc.	38.67	
Postage	135.00	
		\$1,361.97

General Expenses:

Cost of meetings	\$ 166.15	
Treasurer—Postage & stationery	72.96	
Bank charges	11.12	
Express	4.40	
Advertising	30.00	
Affiliation Fees to March 31, 1959, Calgary Allied Arts Council	12.50	
		297.13
		1,659.10

Cash on hand December 31, 1958 \$1,658.42

Recapitulation:

Cash in Savings Bank	\$1,315.68	
Cash Current Account	263.14	
Cash on hand	79.60	
		\$1,658.42

CALGARY

At the first election of officers in Calgary, the following honorary Executive was chosen:

J. E. A. Macleod, Hon. President.
Norman T. Macleod, Hon. Vice-President.

The Calgary executive for 1959 includes:

Jack D. Herbert, President.
Benton Mackid, 1st Vice-President.
J. B. Toft, 2nd Vice-President.
Miss Sheila Jameson, Secretary.
Mrs. Sheila Johnston, Treasurer.

Executive: Hugh A. Dempsey, T. R. Hays Hicks, Una MacLean, C. Reg. Gladden, T. R. McCloy and Miss Georgina Thomson.

CALGARY REPORT

by

HUGH A. DEMPSEY

I am pleased to be able to give a brief report at this time on the operations of the new branch of this Society in Calgary.

During last summer, a series of historical tours were conducted by Coste House in Calgary and its director, Archie Key, offered to make these tours available to members of this Society. We provided him with a Calgary membership list and during the summer visits were made to Drumheller's dinosaur valley,

Blackfoot Crossing, the Old Women's Buffalo Jump, and Old Bow Fort.

Because of the success of these tours, it was felt that an attempt should be made to form a branch of the Society in the city. As the only Calgarian on our Executive, it fell to my lot to make these arrangements. Accordingly, the Society took out an affiliate membership in the Calgary Allied Arts Council which gave us a meeting place in Coste House and other privileges of the Council.

As we did not know what kind of support we would receive, it was decided to hold the first few meetings without an elected Executive. This would give us a chance to determine the interest in our group and also to look over the members for good executive material.

Our first meeting was held on Oct. 3rd, with the guest speaker being Miss Una MacLean. She spoke on the Hon. Irene Parlby, Alberta's first woman cabinet minister. The November meeting featured Mr. Norman T. Macleod, son of the N.W.M.P. commissioner. It was not possible to hold meetings in December or January but the February meeting was called to discuss the matter of electing an Executive. We also had a showing of the film "City of Gold".

We decided to go ahead with plans to elect an Executive. Between 50 and 60 people have been turning out for each meeting, even in the coldest weather, and the interest has been gratifying. As the result, a Nominating Committee was set up, with our first election of officers taking place on March 6th. As chairman, I can tell you that we have a fine slate of officers and we hope that this will be the beginning of a very active Calgary group.

ALBERTA HISTORICAL REVIEW

The Editor of the Review reported that the magazine was attempting to maintain its same level of interest, quality and progress.

He stated that the colors of the covers have been standardized, with green for Spring, red for Summer, yellow for Autumn, and blue for Winter. This should make it easier to keep track of back copies.

Of course different illustrations will continue to be used on each issue.

WESTERN BOOKSHELF

Fifty Mighty Men, by Grant MacEwan: The Modern Press, Saskatoon, 1958.

Mr. MacEwan has done much as a writer to give Western Canadians an awareness of the romance and drama of the agricultural frontier. The biographies which form the contents of this latest volume were published originally as a series of sketches in the *Western Producer*. The fifty were men who contributed to the development of Alberta and the other prairie provinces. They range in time from Anthony Henday, first white man to see the Canadian Rockies, to the Honorable J. J. Bowlen, present lieutenant-governor of Alberta. In character they range from a statesman, such as the Honorable W. R. Motherwell, to an absconder, such as J. W. Sandison. Even Peter J. McGonigle, horse thief — that fictitious creation of Bob Edwards' brain — is included in the compilation. Some of the men included may not have been mighty, but they were colorful.

Tailored for newspaper use, many of the sketches in the compilation are too brief to be satisfying. The reader who consults the volume in search of information on a specific person will find the Table of Contents an uncertain guide to identification since sobriquets (such as Jolly old John) are used for many of the men in place of the names. This is a book which should be placed in high school libraries.

—B.P.

Historic Churches of Alberta and the Canadian North-West, by Carolyn Reesor Kaufman. Published by the author, 11027 87 Ave., Edmonton, 1959, \$5.00.

From Indian missions to city cathedrals the churches are sketched in black and white. Accompanying each sketch is a brief history of the church. Thus we learn that a church in Yellowknife is called Saint Nicholas because it is so close to the North Pole where the patron saint of children is said to have his abode. Mrs. Kaufman's sketches portray not only original pioneer structures long since replaced by more handsome edifices, but larger and more recent churches in traditional styles or in modernistic designs. The most interesting architecturally is the many-domed Ukrainian Catholic Cathedral, St. Josa-

phat's in Edmonton. The most attractive of the smaller churches are undoubtedly those located in Banff and Jasper. The most remote is a humble Orthodox Church with a squat cupola located on Attu Island in the Aleutians: even in this unlikely place, surrounded by fog and snow and rock, men have found God.

Mrs. Kaufman must have spent much time visiting and sketching the eighty churches included in the volume. The result is a unique volume which many people will want to own.

—B.P.

Stay But Till Tomorrow by Arnold Running. Longmans, Green, Toronto, 1958.

This is a compelling novel with its setting in the foothills of southern Alberta. To an isolated ranch in late autumn come two men and a woman, posing as American tourists interested in big game hunting. When old Lynch Turner realizes that his nervous visitors are gangsters, using the ranch as a hide-away, he has only the patience and sagacity of old age to match against the three. Knowing that the two men are as dangerous as cornered animals, the old rancher strives to prevent any incident which might incite the gangsters to violence. Then an early blizzard sweeps down over the foothills and the old rancher's embittered grandson precipitates the events the old man is striving to prevent.

The characterization, particularly that of the old rancher, is excellent. The novel has a fine narrative style which sweeps the reader along. *Stay But Till Tomorrow* is a novel which Albertans will enjoy, not only because of its plot but because of the vividness with which the foothill country is portrayed.

—B.P.

The Guardian and The Limestone Mercury. Published by A. Wilson Stewart, Cardston.

For those interested in Mormon genealogies, these two monthly newspapers should prove interesting. First published in Sept. 1958, they contain lists of births and deaths, as well as names and dates taken from headstones in cemeteries or from cemetery records.

The Guardian is \$2.50 a year while *The Limestone Mercury* is \$1.00. —H.A.D.



the EARLY WEST

The 36-page booklet, "The Early West," is published by The Historical Society of Alberta and is available at 50 cents a copy. It contains some of the best articles published in past issues of the Review, as well as some excellent new stories about Alberta's colorful history.

- Contents:**
- Massacre at Frog Lake
 - Tales of a Homesteader
 - A Mounted Police Adventure
 - Crowfoot, Chief of the Blackfeet
 - Medical Pioneering
 - Whiskey Forts in Alberta

Copies of "The Early West" may be obtained for 50 cents a copy (plus exchange, if necessary) from: E. S. George, Treasurer, Historical Society of Alberta, 9817 - 107 St., Edmonton.

**AIMS OF
THE HISTORICAL SOCIETY OF ALBERTA**

To promote interest in Alberta's history.

To aid in the building of museums, including the rebuilding of Fort Edmonton.

The erection of historical road signs.

The preservation of historic sites, including trading posts and churches.

The collection of old diaries and manuscripts.

The preservation of the stories of the oldtimers before it is too late.